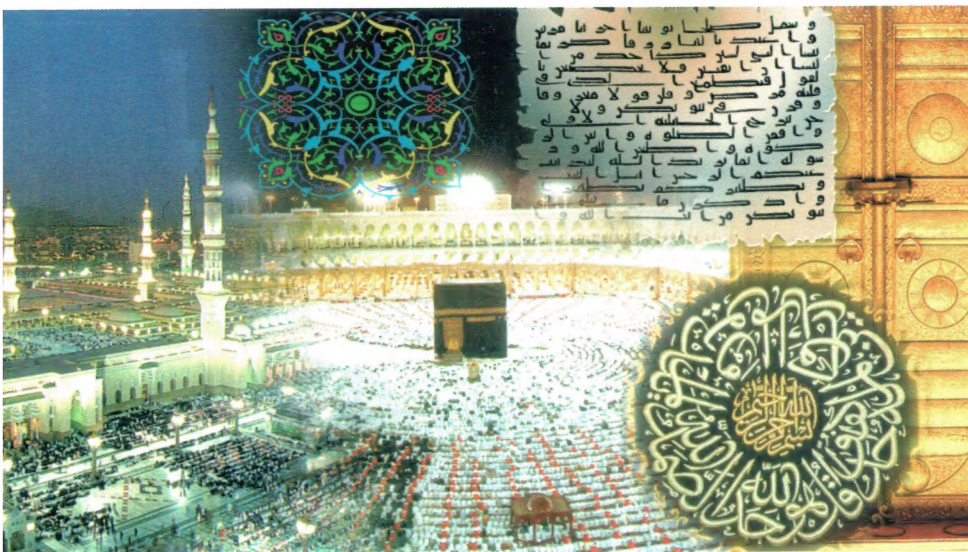


A BRIEF LOOK UPON ISLAM



By: Mahmoud R. Murad
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نبذة عن الإسلام

**A Brief Look upon
ISLAM**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allâh,
the Most Gracious, the Most Merciful

“Truly, the religion with Allâh is Islâm.”
(3:19)

“And whoever seeks a religion other
than Islâm, it will never be accepted of
him, and in the Hereafter he will be one
of the losers.” (3:85)

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Introduction

This message is for any freethinking and broad-minded human being. It is for any seeker of the truth who might once have wondered what the religion of Islam is all about, who God (Allâh) is, what the ultimate goal of man's existence is. These questions and many others come up on different occasions but are brushed aside for various reasons.

Islam is indeed a misunderstood and misrepresented religion in the West. "This is hardly surprising," the Frenchman, Dr. Maurice Bucaille, objectively remarks in the introduction of his book, *The Bible, the Qur'ân and the Science*.¹

When we consider the way so many generations in the West were instructed in the religious problems facing humanity and admit the ignorance in which they were kept about anything related to Islam.

Hence, Islamic ideals remain obscure from the vast majority of non-Muslims.

This booklet does not claim to answer all the questions you may wish to have answered. However, it will open before you a new dimension of thinking and enable you to realize the importance of your role as a human being in this universe and the relationship between you and your Creator, God, the All-Mighty Allâh ﷻ. It presents Islam to you in a nutshell and provides straightforward answers to many questions about Islam and about its credibility.

¹ The book was originally written in French, entitled *La Bible, le Coran et la Science* (Paris: Publishers Seghers, 1976). Its first English edition was *The Bible, the Qur'ân and the Science*, translated by Alastair D. Pannell and the author, (Indianapolis: American Trust Publications, 1979).

By reading this booklet, you can learn about Allâh ﷻ, the last of His Scriptures, the last of His Prophets and Messengers, Islam, the role of man in this life, and other related topics.

Lest one may think that there is an English version of the Qur'ân, I would like to draw the reader's attention to the fact that the only language of the Qur'ân is Arabic. While the Qur'ânic quotations and Prophetic traditions cited in this booklet are presented with "Allâh ﷻ says" or "the Prophet ﷺ says," the English rendering of their words gives only the general meaning of their words.

Mahmoud R. Murad

Formulas used in this book:

Arabic Formula	Symbolic Image	English Translation
عز وجل	عجل	Might and majesty belong to Him!
صلى الله عليه وسلم	صلى الله عليه وسلم	May the peace and blessings of Allâh be upon him!
عليه السلام	عليه السلام	May peace be upon him!
رضى الله عنه	رضى الله عنه	May Allâh be pleased with him!
رضى الله عنها	رضى الله عنها	May Allâh be pleased with her!

Who is Allâh ﷻ?

'Allâh' is the proper name applied to the True God, Who exists Alone, and includes all His Excellent Divine Names and Perfect Attributes. Allâh ﷻ is One and Unique. He has no son, partner or equal. He is the Sole Creator and Sustainer of the universe. Every creature bears witness to His Oneness, Divinity and Lordship (*Rubûbiyah*)¹ as well as to the uniqueness of His Attributes and Names. His Essence does not resemble any other essences. There is none like unto Him. He is the One, the Sole, and the Indivisible. He is the Lord without Whom no affairs are accomplished, and to Whom Lordship ultimately belongs. He neither begets nor is begotten. He is not inherent in anything, nor is anything inherent in Him. All creatures stand in need of Him, yet He stands in need of none.

Allâh ﷻ is the Omnipotent and the Omniscient, the One Whose knowledge comprehends in the most perfect manner, all things, hidden or manifest. But He is far greater than what can be encompassed by the knowledge of His creatures. Allâh ﷻ, the Supreme, is the Lord of everything, Who has a free hand in the disposal of all affairs. He is Merciful; One Whose mercy is boundless and encompasses everything. He is far removed from injustice and tyranny. His justice ensures order in the universe where nothing is out of order. There is no one to share His dominion, nor does He take a helper or supporter from His creatures. He is the Lord of the worlds. He is above the seven heavens, above His Throne in the manner that suits His Grandeur and Majesty.

¹ Lordship is *Rubûbiyah* in Arabic. It derives from *Rabb*, denoting 'Lord' and connoting the Creator and the Cherisher, the One Who gives life and causes death.

What is the Noble Qur'ân?

The 'Qur'ân' is the Speech of Allâh ﷻ. It is not a creation. It was delivered by the angel Gabriel to Muhammad ﷺ, who would memorize the Verses he received, recite them to the Companions who happened to be with him and order them to write them down immediately. Muhammad ﷺ used to keep a copy of the revealed portions in his house. It is the last of Allâh's Books, which was revealed in installments over a period of twenty-three years. It is divided into 114 Chapters (*Surah*) of unequal length. It is one of the fundamental sources of Islamic teachings. Some of its Chapters and Verses were revealed in Makkah, and the rest were revealed in Al-Madinah. The Makkan Chapters and Verses are concerned mainly with basic issues of Belief (*Aqeedah*) such as monotheism, the signs of the existence of Allâh ﷻ, Resurrection, the life after death and the Day of Resurrection. The creedal emphasis on the Oneness of Allâh ﷻ was the focal point of the messages with which Allâh ﷻ sent all Prophets and Messengers to humankind, beginning with Adam and ending with Muhammad ﷺ. The Chapters revealed in Al-Madinah are concerned with acts of worship and actions related to all aspects of life.

Authenticity of the Noble Qur'ân

No nation has ever cared about, revered and preserved its Divine Scripture as the Muslim nation has cared about, revered and preserved the Qur'ân. Unlike the other Divine Scriptures that preceded it, the Qur'ân is not kept in the hands of any particular group or clan of Muslims that one may suspect of tampering with it or of altering it. Rather, it is within the reach of all Muslims. Muslims are commanded to recite it in their daily prayers and refer all their disputes to it for final judgment. The Qur'ân was compiled at a time when those who had committed it to memory during the lifetime of

the Prophet ﷺ were still alive. Allāh ﷻ has promised to preserve it. It will be so preserved until the Day of Resurrection. Muslims today read and recite the Qur'ānic text that was read and recited during the lifetime of the Prophet Muhammad ﷺ and his Companions. Not a single letter has been added to the Qur'ān or deleted from it. After having examined the Qur'ān, Dr. Maurice Bucaille concluded:

Thanks to its undisputed authenticity, the text of the Qur'ān holds a unique place among the Books of Revelation.¹

The Qur'ān as a Miracle

Allāh the Exalted has challenged Arabs and non-Arabs to produce a Qur'ān similar to the Divine one. The challenge was reduced to ten Chapters, and yet they failed to do so. Finally, Allāh ﷻ challenged them to produce a single Chapter comparable to any of His. Although the Arabs at that time were the masters of eloquence and rhetoric, they were incapable of taking up the challenge. They realized that it could never be from other than Allāh ﷻ, the Lord of the worlds.

The difference between the miracles of the previous Messengers, miracles proving their veracity, and that of Allāh's Messenger ﷺ, is that theirs were effective during their lifetime, whereas his miracle of the Qur'ān has remained and will remain effective, everlasting, and unchallenged until the Day of Resurrection.

¹ Dr. Maurice Bucaille is a surgeon who has taken great interest in the scientific aspects of the Qur'ān. He learnt Arabic and managed to study the Qur'ān in its original text. He was amazed with its precise scientific data. As a result of his study Dr. Bucaille converted to Islam.

The Qur'ân as a Comprehensive Legislation

The Qur'ân constitutes the most comprehensive concept of Islam on the practical level, as the source of the Divine Law (*Shari'ah*). It is comprehensive because it includes law as well as moral principles and the creed to which every Muslim must subscribe. The Islamic *Shari'ah* is not only suitable for Muslims, but for all mankind at all times. Islamic Law governs all human acts, by delineating every person's public and private duties toward Allâh ﷻ and other people.

Man-made laws are subject to alteration and are based on theories. Whenever a new body of legislators assumes authority or a new theory appears and appeals to them, laws are changed accordingly. Divine legislation, on the other hand, is unalterable and perpetual because the One Who authored it is the Everliving and the Everlasting. He is the Creator Who created humans and ordained for them what would suit their needs until the end of time. For this reason, the Qur'ân, being the last Revelation to the last of the Prophets and Messengers, supersedes all previous Scriptures.

Many prophecies in the Qur'ân are fulfilled to the letter. Allâh ﷻ promised those who believe and do good works that He will surely make them victorious on earth. They ruled a vast land encompassing many countries in the world. The Qur'ân foretold of the victory of the Romans against the Persians.¹ Allâh ﷻ says:

“The Romans have been defeated. In the nearer land,

¹ The reference to this prophecy is found in Chapter 30 entitled '*Ar-Rum*' (the Romans). This refers to the battle that took place between the Persians and the Romans in 614 A.D., when the Romans were defeated. Eight years after that, the Romans defeated the Persians, and the prophecy of the Qur'ân was fulfilled to the letter.

and they after their defeat, will be victorious. Within three to nine years. The decision of the matter, before and after is only with Allāh. And on that day, the believers (i.e., Muslims) will rejoice (at the victory given by Allāh to the Romans against Persians)." (30:2-4)

A person who reads the Qur'ān objectively will realize that the prophecies in it are far removed from conjecture or speculation. This is because the One Who revealed them is the One Who foreordained all events until the Day of Resurrection.

Science and the Noble Qur'ân

Muhammad ﷺ was unlettered. He could neither read nor write, and he grew up in Makkah where there were no schools. He was far away from the scientific circles that existed in Syria, Alexandria, Athens or Rome. Moreover, the scientific facts mentioned in the Qur'ân were not known in that age, i.e., the Seventh Century CE. Having studied and examined the Arabic text of the Qur'ân, Dr. Bucaille marvels:

I could not find a single error in the Qur'ân. I had to stop and ask myself: if a man was the author of the Qur'ân, how could he have written facts in the Seventh Century CE that today are shown to be in keeping with modern scientific knowledge? I had to acknowledge the evidence in front of me: the Qur'ân did not contain a single statement that was assailable from a modern scientific point of view. I repeated the same test for the Old Testament and the Gospels, always preserving the same objective outlook. In the former, I did not even have to go beyond the first book, Genesis, to find statements totally out of keeping with the cast-iron facts of modern science.¹

Dr. Bucaille studied many scientific facts mentioned in the Qur'ân such as the creation of the universe, astronomy, the animal and vegetation kingdoms, human reproduction and other related issues. I shall select, for the sake of brevity, two of the above issues to draw the attention of the reader to one of the objectives of this booklet.

The Creation of the Heavens and the Earth

Man's knowledge of the origin of the universe is very

¹ *The Bible, the Qur'an and the Science*, p. 120

limited. Scientists have proposed hypotheses and theories of evolution that are centered around one theme: the primordial fireball and the primordial era of matter and antimatter. According to the theories, the universe consisted mainly of strongly interacting particles. The primordial matter and antimatter, according to *Encyclopaedia Britannica*, eventually annihilated each other. Those particles that survived formed the present universe.¹ The basic process of the development of the universe is presented in the Qur'ân in simple words. Allâh ﷻ commands His Messenger Muhammad ﷺ to ask the disbelievers:

“Say (to them): ‘Do you disbelieve in Him Who created the earth in two days, and you set up rivals to Him Who is the Lord of the worlds?’ And He placed therein firm mountains above its (the earth’s) surface and blessed it, and in four days equitably apportioned the means of subsistence to all who would seek it. Then He rose over to the heaven when it was smoke (yet only gaseous) He said to it and to the earth: ‘Submit willingly or unwillingly!’ They both said: ‘We submit willingly in obedience.’ Then He decreed that they become seven heavens in two days, and imparted to each (of the seven) its function. And We adorned the lowest heaven with lights and made them secure. Such is the Decree of the All-Mighty, the All-Knowing.” (41:9-12)

And Allâh ﷻ says:

“Are the unbelievers not aware that the heavens and the earth were once a single entity which We then separated, and that We made every living thing out of

¹ *Encyclopaedia Britannica*, (15th ed.), *Macropaedia*, v. 18, p. 1008

water?¹ Will they not then believe?" (21:30)

This concept of the division of one unit into two or more parts, and the celestial "smoke" referred to above, correspond to factual, scientific data. The *Encyclopaedia Britannica* wrote of the English physicist and astronomer, Sir James Jeans:

"We have found that, as Newton first conjectured a chaotic mass of gas of approximately uniform density and of very great extent, would be dynamically unstable: nuclei would tend to form in it, around which the whole of matter would ultimately condense." On the basis of this theory he proposed that all celestial objects originated by a process of fragmentation...²

Needless to say, the space program helped discover the homogeneity of the substances of which the moon, the earth, and other planets are formed. "Such statements in the Qur'ân concerning the creation, which appeared nearly fourteen centuries ago," Dr. Bucaille concluded, "obviously do not lend themselves to a human explanation."³

Human Reproduction

Complexities of human reproduction were decoded and understood only after the invention of the most sophisticated scientific and medical instruments, hundreds of years after the death of Muhammad ﷺ, yet the Qur'ân refers to the

¹ Some have misconstrued this Verse to substantiate Darwin's theory of evolution. The Verse means that Allâh ﷻ chose to develop the universe to its present state by making water constitute the main element of every living thing.

² *Encyclopaedia Britannica* (15th ed.), *Macropaedia*, v. 18, p. 1009

³ *Macropaedia*, v. 18, p. 1008

stages through which the human embryo passes. As Allāh ﷻ says:

“Verily, We created man from the quintessence of mud. Then We placed him as a drop of sperm in a safe depository. Then We fashioned the drop of sperm into a thing that clings, and then We fashioned the thing that clings into a chewed lump (of flesh), and We fashioned the chewed flesh into bones. Then We coated the bones with (intact) flesh. Then We developed it into a different (form of) creation. So blessed be Allāh, the Best of creators.” (23:12-14)

As scientifically proven, the stages of human reproduction are:

1. The fertilization of an ovum takes place in the Fallopian tubes. The fertilizing agent is the male sperm.
2. The implantation of the fertilized egg takes place at a precise spot in the female reproductive system. It descends into the uterus and lodges in the body of the uterus. As soon as the embryo is visible to the naked eye, it looks like a small mass of flesh. It grows there in progressive stages that are very well known today. They are the formations of the bone structure, the muscles, the nervous system, the circulation, and the viscera, etc.¹

In conclusion, Dr. Bucaille ascertains:

More than a thousand years before our time, at a period when whimsical doctrines still prevailed, men had knowledge of the Qur’ān. The statements it contains express in simple terms truths of primordial importance which man has taken centuries to discover.²

¹ *Macropaedia*, v. 18, p. 1008

² *Bucaille*, op. cit.

Who is Muhammad ﷺ?

“We have sent you (O Muhammad ﷺ) only as a mercy for all the worlds.” (21:107)

Muhammad ﷺ is the last of Allāh’s Messengers and Prophets. His name is Muhammad, son of Abdullah. He was born in Makkah in 570 A.D. The Prophet Muhammad ﷺ was, in his youth, a combination of the best social qualities. He was an exemplary man of weighty mind and faultless insight. He was favored with intelligence, originality of thought and accurate choice of the means to accurate goals. His long silence helped favorably in his habit of meditation and deep investigation into the truth. His vivid mind and pure nature were instrumental in assimilating and comprehending ways of life as well as individuals, groups and communities. He shunned superstitious practices but took an active part in useful and constructive activities. In the case of the useless and destructive dealings, he would have recourse to his self-adopted solitude. He refrained from drinking wine, eating meat slaughtered on stone altars or attending idolatrous festivals.

He proved himself to be the ideal of manhood, in possession of a spotless character. He was the most obliging to his compatriots, the most honest in his talk and the mildest in temper. He was the most gentle-hearted, chaste, and hospitable, and always impressed people by his piety-inspiring countenance. He was the most truthful and the best in keeping agreements. Due to the fine reputation he enjoyed among his people, they nicknamed him ‘The Trustworthy.’

This impression on people can be deduced by the bliss that overwhelmed their hearts and filled them with dignity. Men’s respect, awe and appreciation of Allāh’s Messenger ﷺ were unique and matchless. No other man in the whole world has

been so honored and beloved. Those who knew him well were fascinated and enchanted by him. They were ready to sacrifice their lives for the sake of saving a nail of his from hurt or injury. He had been favored with many aspects of perfection no one else had been granted, so his Companions found him peerless and loved him.

When he was commissioned as a Prophet at the age of forty, Allāh ﷻ revealed the first Qur'ānic Verses to him through the angel Gabriel. He asked the Prophet ﷺ to preach the Oneness of Allāh ﷻ and warn people against polytheism.

The Makkan polytheists opposed him and persecuted his followers severely, but that did not shake his faith nor cause his steadfastness to waiver. Nor did it stop more people from responding to his preaching. Finally, when the majority of the people of Al-Madinah embraced Islam, the Makkan Muslims took flight to Al-Madinah. Later on, Allāh's Messenger ﷺ himself migrated to Al-Madinah to establish the Islamic state there. A few years later, the polytheists of Makkah and their allies succumbed to the growing power of the Muslims, and Makkah was conquered without violence. Some thirty years after the death of the Prophet Muhammad ﷺ, Islam spread throughout the world, displacing the greatest two empires at the time, the Persian and the Roman.

Many Western scholars and famous personalities have admitted that no faults or flaws are to be found in the character and behavior of the Prophet ﷺ. Some of their observations are remarkable. George Bernard Shaw wrote:

I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving the problems in a way that would bring the much needed peace and happiness. Europe is beginning to be enamoured of the creed of Muhammad. In the next century it may go further in recognizing the utility

of that creed in solving its problems.¹

Lamartine praised the Prophet ﷺ writing:

If greatness of purpose, smallness of means and astounding results are the three criteria of human genius, who could claim to compare any great man in modern history with Muhammad?²

The Hindu leader Mahatma Gandhi wrote about the Prophet ﷺ:

I become more than ever convinced that it was not the sword that won a place for Islam in those days. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for pledges, his intense devotion to his friends and followers and his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle.³

¹ *A Collection of Writings of Some of the Eminent Scholars*, 1935

² *Histoire de la Turquie*, 1855

³ *Young India*, 1922

What is Islam?

Islam is the last of all the Divine faiths. Its name was instituted by the Qur'ân during the Farewell Pilgrimage:

“Today I have completed your religion for you, and I have perfected My favor upon you, and I have accepted Islam as a religion for you.” (5:3)

Islam is the last of the universal faiths. Today it numbers over 1.25 billion followers. Every country in the world has at least a small Muslim minority. Islam has shown itself to be not only the most widespread faith in the world, but also the most dynamic one, attracting converts at a faster rate than at any time in the last few centuries.

The Arabic term '*Islam*', meaning 'submission,' points to a fundamental religious tenet that a Muslim submits to the Will of Allâh ﷻ by conforming inwardly and outwardly to His law. Islam is not a “religion” in the narrow sense used by secular humanists, in the West, but it is the universal and eternal religion made known through Prophets to every nation or people since the human race first began. This religion of Islam lays great emphasis on uncompromising monotheism and strict adherence to its creed and its method of worship. It enjoins submission to the Will of Allâh ﷻ and urges every person to follow as closely as possible the exemplary way of the life of Muhammad ﷺ, the last of the Prophets and Messengers.

Allâh ﷻ created the universe and what is in it so that He would be recognized as the One and only God. He created men and jinn only to celebrate His praise, and worship Him. Allâh ﷻ says:

“I have created jinn and men only to worship Me.”
(51:56)

The method and form of worship are not left to man's whim or discretion. Allāh ﷻ is the One Who ordains and decrees all acts of worship and how they must be performed. Since Islam deals with every aspect of life, spiritual and physical, its jurisprudence is based on creed, instruction, worship and ordinances dealing with social, economic and political transactions.

Because Islam is a perfect way of life, it enjoins the maintenance of a refined standard of character. Allāh's Messenger ﷺ said:

“Verily, I have been sent to perfect refined behavior.”

Allāh ﷻ praised the model behavior of His Messenger ﷺ by saying:

“And you surely exhibit an exalted standard of character.” (68:4)

Aishah رضى الله عنها, the wife of Allāh's Messenger ﷺ, was asked about his behavior. She said:

“His standard of behavior was the Qur'ān.”

‘Āishah رضى الله عنها meant that the Prophet ﷺ adhered strictly to the Qur'ān, to its rules of discipline, commands, and prohibitions and to all its excellent, beautiful, and gracious teachings. For this reason, Allāh ﷻ commands the believers to follow the exemplary life of His Messenger ﷺ:

“You have indeed in the Messenger of Allāh an excellent model...” (33:21)

Islam enjoins good character expressed in good manners for every occasion, e.g., on greeting, sitting, eating, learning, teaching, sporting, traveling, dressing, visiting, sleeping, treating people, particularly relatives and neighbors with kindness, etc. Codes for all such aspects of refined behavior are found in both the Qur'ān and the traditions of Allāh's

Messenger ﷺ.

The family enjoys a high status in Islam. It is the core of the society, because a healthy family means a healthy society. Hence Allāh ﷻ commands that parents be treated with gentleness and submissiveness saying:

“And your Lord has commanded that you worship none but Him, and treat your parents with kindness. If one or both of them attain old age in your care, never say to them a word (suggesting) disgust, nor reproach them, but address them with reverent speech. And humble yourself out of mercy before them and pray: ‘My Lord, be merciful to them for having fostered me in my childhood’.” (17:23,24)

Next to the immediate family come kinfolk. Allāh’s Messenger ﷺ said that Allāh ﷻ has promised to be kind to the person who treats his kin with kindness, and to bar from His Mercy the person who severs relations with his relatives.

The Pillars of Islam

The Levels of Faith

‘Umar رضى الله عنه reported:

One day while we were sitting with Allâh’s Messenger ﷺ, a man with black hair came in wearing white clothes. He showed no sign of travel. Nor could any of us recognize him. He sat facing the Prophet ﷺ with his knees touching the Prophet’s knees. He placed his hands on the thighs of the Prophet ﷺ and said, “Muhammad! Tell me what Islam is?” The Prophet ﷺ said, “Islam is testifying that there is no true god except Allâh, and that Muhammad is the Messenger of Allâh, performing the prayers (*Salât*), paying the poor due or obligatory charity (*Zakât*), observing the fast (*Saum*) of the month of Ramadân, and performing the pilgrimage (*Hajj*), if you can afford it.” The man said, “You have told the truth.” [Umar ؓ said, “We were amazed that first he asked him and then himself approved his answer.] The man further asked, “Tell me, what is Belief?” The Prophet ﷺ said, “It is to believe in Allâh, and His Angels, His Books, His Messengers, and to believe in the Last Day and in the Divine Preordainment (*Qadâ’*) and its good and evil consequences.” “You have told the truth,” he said. Then he asked, “Tell me, what is Perfection (*Ihsân*)?” He said, “It is to worship Allâh as though you see Him. Although you do not see Him, He sees you.” He said, “Tell me, when is the Final Hour?” The Prophet ﷺ said, “The one who is asked has no more knowledge about it than the one who is asking.” He said, “Tell me then about its signs.” The Prophet ﷺ said, “When a female slave gives birth to her own mistress, and when

you see the poor naked shepherds compete with one another in erecting tall buildings.” Then the man left. The Prophet ﷺ kept thinking for a while and then asked me, “Umar, do you know who was the questioner?” I said, “Allâh and His Messenger know best.” He said, “That was Gabriel. He came to teach you people your religion.” (*Al-Bukhâri and Sahih Muslim*)

Allâh’s Messenger ﷺ said that Islam is built on five pillars:

1. The Witness of Faith (*Shahâdah*)
2. Prayers (*Salât*)
3. The Poor Due or Obligatory Charity (*Zakât*)
4. Fasting (*Saum*)
5. The Pilgrimage (*Hajj*)

The Witness of Faith (*Shahâdah*):

The Witness of Faith, *Shahâdah* in Arabic, must be recited by anyone embracing Islam. It is “*La ilaha illallâh, Muhammadur Rasûlullâh*,” meaning, “There is no true God except Allâh, and Muhammad is the Messenger of Allâh.” This means that nothing and no one is worthy of worship but Allâh ﷻ, and that He must be worshipped only according to the teaching of His Messenger Muhammad ﷺ.

Prayers (*Salât*):

The Arabic word *Salât* linguistically means supplication, but ritually, is the performance of a set and regular physical routine positions with the recitation of Verses from the Qur’ân and certain appropriate supplications.

It is a means of communication between man and Allâh ﷻ, his Lord (*Rubb*). In it, a person demonstrates his love and submissiveness to Allâh ﷻ. It is the most important pillar next to the Witness of Faith and is the backbone of Islam. It

is an act of worship which combines the positions of standing, bowing, prostrating and sitting with such utterances as the *Takbîr*, the saying of *Allâhu Akbar* (Allâh is the Most Great!); the *Taslîm*, the saying of *As-salâmu 'alaikum wa rahmatullâhi wa barakâtuhu* (May the Peace, Mercy and Blessings of Allâh be upon you!).

It is considered as the light of the believer, a protection against the commission of sins and a means of atonement for past sins.

The Importance of *Salât*: *Salât*, ritual prayer, is obligatory on every adult Muslim, and children should be taught how to perform the prayers at the age of seven. They may be encouraged to begin them at a younger age, and they should be told to perform them at the age of ten.

The delay of a ritual prayer beyond its designated period without a valid or legitimate reason is prohibited. The Prophet ﷺ said:

“Any Muslim who performs an obligatory prayer after having done its ablution (*Wudû'* in Arabic, i.e., the ritual washing of certain parts of the body), bowing and prostration will have his previous sins erased as long as he keeps away from committing major sins. This applies throughout one's lifetime.”

Denial of *Salât* (prayers) as an obligatory act of worship constitutes apostasy from Islam, while neglecting it is an act of infidelity. *Salât* was ordained obligatory when the Prophet ﷺ was conveyed to the seventh heaven on a 'miraculous trip.

It will be the first thing about which man is questioned on the Day of Resurrection.

Not only is *Salât* obligatory, it must also be performed at five prescribed times every day. The following are the five

daily prayers:

1. The Dawn Prayer (*Salât-ul-Fajr*): It consists of two obligatory units, (two *Rak'ât* in Arabic). Two optional units of prayer (*Sunnah*) precede the Dawn Prayer. The period of this prayer is from the crack of dawn to sunrise.
2. The Noon Prayer (*Salât-uz-Zuhr*): It is comprised of four obligatory units. It is preceded by four optional units (in two groups of two) and followed by two optional units. It is performed after the sun passes its zenith until the second half of the afternoon, '*Asr* in Arabic.
3. The Afternoon Prayer (*Salât-ul-'Asr*): This prayer is four obligatory units and is performed when the length of the shadow of a vertical stick equals the length of the stick. The prayer period lasts until just before sunset. One may perform four optional units before the obligatory units.
4. The Evening Prayer (*Salât-ul-Maghrib*): It consists of three obligatory units, followed by two optional ones. The Evening Prayer may be performed soon as the sun sinks below the horizon until dusk has ended.
5. The Night Prayer (*Salât-ul-'Ishâ'*): This last of the five daily prayers consists of four obligatory units. It may be preceded by two optional units and followed by two, then three or one (*Witr*) optional units. It is performed after it has become completely dark until the crack of dawn, but it is preferable to perform it before midnight.

The obligatory prayers may be performed alone or preferably in a congregation led by a leader (*Imâm*). The call to prayer (*Adhân*) is made at the beginning of every prayer period.

To perform prayer, one must be in the state of ritual purity obtained after an ablution (*Wudû'*). The ablution includes washing the hands, rinsing the nose and the mouth, washing the face and the arms, wiping the head with wet hands and

washing the feet.

Prayer is one of the greatest pillars of Islam. It is the first act of worship for which man is answerable on the Day of Reckoning. If Allāh ﷻ accepts an individual's prayer, then He accepts the rest of his good deeds as well.¹

The Poor Due or Obligatory Charity (*Zakât*):

The *Zakât*, roughly equivalent to the old poor due or tax in England, is the third pillar of Islam. This financial institution is based on the recognition of the fact that Allāh ﷻ is the Proprietor of all things. Thus, He also has the right to set the statutes of ownership, the means of the acquisition of wealth and the ways of expenditure. *Zakât* primarily meant purification, increase and augmentation, and that is still the purpose of its payment.

It is due on particular types of properties to be given out to particular classes of poor Muslims as stated in the following Qur'ānic instructions:

“Verily, alms (here referring to *Zakât*) are to be given to the poor, the needy, to those who are employed for collecting it, and those whose conversion to Islam is hopeful, for freeing slaves, for the indebted, in the Cause of Allāh, the stranded wayfarer, as an ordinance from Allāh, and Allāh is All-Knowing, All-Wise.”
(9:60)

Zakât purifies the donor from niggardliness, miserliness and greed. It also signifies the social welfare system that fosters brotherly love, friendship and cooperation among Muslims.

¹ Each individual will be held accountable for every minute thing he does, and shall stand all by himself on the Day of Reckoning to be questioned by Allāh ﷻ. Everyone is responsible for his own deeds. One's life in the Hereafter is either everlasting happiness or everlasting torment.

It further bridges the gap between the rich and the poor on a basis of mercy and kindness. Moreover Allāh ﷻ rewards it generously. The Prophet ﷺ said:

“He who pays *Zakāt*, wards-off the evil of his property.”

Zakāt is due on the properties of all Muslims, be they old or young, male or female, sane or insane. It is due on the following properties:

1. Gold, silver and money
2. Livestock
3. Produce
4. Commercial commodities and stocks
5. Treasures and mines

If a person dies before paying the *Zakāt* due on his or her property, then it must be taken from the estate of the deceased before its division among the heirs.

Denying *Zakāt* or any other pillar of Islam amounts to apostasy. Allāh the Exalted has promised severe torment for those who withhold *Zakāt*.

Fasting (*Saum*):

Saum, fasting of the month of Ramadān, is the fourth pillar of Islam, which Allāh ﷻ enjoined during the second year of Hijra.¹ The observance of Ramadān is obligatory on every sane, adult Muslim. Such fasting involves refraining from eating or drinking throughout the daily fasting hours, that is, from the crack of dawn to sunset. Fasting helps develop endurance, tolerance, self-restraint and fear of Allāh ﷻ. It also helps one to sympathize with less fortunate Muslims and increases the reward of charity. During the month of

¹ The year the Prophet ﷺ migrated to Al-Madinah.

Ramadân, the gates of Paradise are opened, and the gates of Hell are closed. In Ramadân, there is a night that, when observed, garners a reward better than that of a thousand months of worship.

The fast begins when the new moon of the month of Ramadân is sighted and ends with the new moon of the subsequent month of Shawwâl. Its end is marked with '*Eid-ul-Fitr*, literally "the Breakfast Feast." If one does not fast a day or more in Ramadân for a legitimate reason, he must make up for it after the end of Ramadân.

The following are the things that invalidate fasting:

- * Willful eating, drinking or sexual intercourse during the fasting hours
- * Menstrual or postnatal bleeding
- * Induced vomiting
- * Drawing blood (the donation of blood).

Doing any of the above out of forgetfulness does not invalidate fasting.

The Pilgrimage (*Hajj*):

The *Hajj* or Pilgrimage is the fifth pillar of Islam. It involves the observance and performance of certain rituals during the lunar month of Dhul-Hijab in Makkah and certain adjacent sites. The *Hajj* is obligatory once in a lifetime for every adult, sane Muslim, who is physically and financially able to perform it. Allâh's Messenger ﷺ said:

"He who performs the *Hajj* without violating it by sexual activity or an act of disobedience, will return home as sin-free as the day he was born."

Like any other act of worship, the performance of the *Hajj* must be preceded with the intention to do it. It also requires

the wearing of a garment of consecration, *Ihrâm*.¹ In fact, the donning of such clothing is a concrete form of expressing the intention for the *Hajj* or an '*Umrah*',² the Lesser Pilgrimage. Once a person enters the state of consecration and puts on the garment, which consists of a large cloth to cover the upper part of the body and another to cover the body from the navel down. The following things become prohibited until the state of consecration is terminated by the end of *Hajj* or '*Umrah*:

1. Trimming or plucking hair from any part of the body,
2. Clipping fingernails or toenails,

¹ *Ihrâm*, or consecration, is entering upon a state intending for the performance of the *Hajj* or an '*Umrah*' (the Lesser Pilgrimage). For a man this involves wrapping one piece of unsewn cloth round the body from above the navel to below the knees. Another piece is wrapped over his upper body except for the head. It is unlawful for him to put on sewn garments, socks or shoes. Only slippers or the like are permitted as footwear. Also prohibited are all sexual activities with one's wife, hunting and the like. Under normal circumstances, once a Muslim enters the state of consecration, he may not break it till he has completed all the *Hajj* and '*Umrah*' rituals. But if one is held back from completing the *Hajj* or an '*Umrah*' for health reasons, fear of an enemy or great danger, he may quit his state of consecration and sacrifice a sheep, a goat, cow or camel in expiation.

² '*Umrah*', often called the Lesser Pilgrimage in English, is a visit to Makkah at any time of year. Its rituals take place entirely within the precincts of the Sacred Mosque of Makkah. '*Umrah*' is also usually a part of the *Hajj*. It includes seven circuits of the Ka'bah, followed by two units or *Rak'ât* of prayer, the drinking of water of the well of Zamzam and finally, the crossing of the distance between the hills of Safa and Marwah seven times.

3. Wearing a hat or other head covering,
4. Wearing perfume,
5. Consummating a marriage, and
6. Sexual intercourse.

The pilgrimage begins with seven circuits of the Ka'bah and continues with crossing the distance between the two hills of Safa and Marwah. On the 8th of the month of Dhul-Hijjah, the pilgrims move on to Mina, then to Arafât, then Muzdalifah, then back to Mina to perform certain rituals and end the procedure with the sacrifice of an animal, either a sheep, a goat, a cow or a camel.

The Articles of Faith

There are six articles of Faith:

1. Belief in Allāh ﷻ,
2. Belief in His Angels,
3. Belief in His Books,
4. Belief in His Messengers,
5. Belief in the Last Day, and
6. Belief in the Divine Preordainment and Divine Decrees (*Qadā'* and *Qadar*).

Belief in Allāh ﷻ:

This article means to believe that Allāh ﷻ is the only One God, to whom worship is due, that He is the Creator of everything and the Sustainer of everything, that it is He Who gives life and causes death, and that He is Unique in His Names and Attributes.

Belief in His Angels:

Allāh ﷻ has created the angels from light. They are honorable slaves of Allāh ﷻ, who obey Him and execute His Commands. Allāh ﷻ describes them:

“They never disobey Allāh in what He commands them, and they do as they are commanded.” (66:6)

Allāh ﷻ created them to worship Him, and only Allāh ﷻ knows how many they are. Among them are:

- * Gabriel who is charged with delivering Divine revelations to the Prophets and Messengers of Allāh ﷻ,
- * Michael who is charged with the rain,
- * The angel of death who is charged with collecting human

souls,

- * The bearers of the Throne of Allāh ﷻ, and
- * The guards of Paradise and Hell.

Beside these, there are angels who guard humans, others who record people's deeds and utterances and still others who are charged with various other duties and tasks.

Belief in His Books:

Belief in His Books is believing that Allāh the Exalted did reveal Books to His Messengers to convey them to their people. Those Books comprise the Speech of Allāh ﷻ. These were doubtlessly chaste at the point of revelation, and whenever a Book or Scripture was revealed, it abrogated the preceding one. The known Divine Scriptures are:

1. The Torah, the Book Allāh ﷻ revealed to Moses عليه السلام.
2. The Psalms, the Book revealed to David عليه السلام.
3. The Gospel, revealed to Jesus عليه السلام.

The Books in the hands of the Christians and Jews today, that is, the Torah and the Bible with the Old Testament and the New Testament are not authentic because they have been distorted, altered and tampered with. Moreover, they were abrogated by the last of Allāh's Books, the Qur'ân.

The Qur'ân, it is the Word of Allāh ﷻ, His final Book for mankind, which Allāh ﷻ revealed to Muhammad ﷺ the last of His Prophets and Messengers to be sent to mankind. Allāh ﷻ sent it down to make everything clear and as a means of guidance and mercy. Allāh ﷻ has promised to preserve and guard it against distortion, adulteration, addition or harm. He says:

“Verily, it is We Who have sent down the Qur'ân, and surely We will guard it.” (15:9)

The Qur'ân was revealed to the Prophet Muhammad ﷺ in portions as circumstances warranted, over a period of twenty years, thirteen of which were in Makkah and ten in Al-Madinah. It is divided into 114 Chapters (*Surah*) of varying length.

Belief in His Messengers:

Muslims attest that Allâh ﷻ did send Messengers to every nation inviting them to worship Him Alone. This belief entails, too, denouncing all gods that are worshipped besides Allâh ﷻ or instead of Him, and that all Messengers were truthful and discharged their duty in the best manner. Allâh ﷻ sent many Messengers, and only Allâh ﷻ knows how many. It is incumbent upon all Muslims to believe in all the Prophets and Messengers. He who denies one of them denies all. The first Messenger Allâh ﷻ sent to mankind was Noah عليه السلام, and the last was Muhammad ﷺ. Allâh ﷻ says:

“And We have sent a Messenger to every people preaching: Worship Allâh, and shun the *Tâghûât*.”¹
(16:36)

All Prophets and Messengers were human beings. Allâh ﷻ distinguished them by commissioning them as Prophets and Messengers and supported them with miracles. They had no Divine qualities, and had no access to the Unseen world. But Allâh ﷻ sent Muhammad ﷺ to all mankind saying:

“Say (O Muhammad ﷺ): ‘O mankind, I am the Messenger of Allâh to you all....’” (7:158)

Of all the Messengers, there are five who were the most persevering and determined to do what Allâh ﷻ had enjoined them. They were Noah, Abraham, Moses, Jesus

¹ The *Tâghûât* are any that are worshipped besides Allâh ﷻ or instead of Him.

and Muhammad ﷺ, who was the last and the best of them all and remains the best of all human beings.

Belief in the Last Day:

Muslims attest to the truth of everything Allāh ﷻ or His Messenger ﷺ said about death and the eschatological matters. Allāh ﷻ has not created His creations in vain. He created man and jinn to worship Him and promised Paradise as a reward to those who obey Him and His Messengers, and Hell-fire to those who disobey Him or His Messengers. He has set a certain period for the whole universe, whose end will be the Final Hour. During the Final Hour, humans will be questioned about their deeds in this world. Those deeds will be weighed for them. The one whose good deeds overweigh his evil deeds will prosper. The one whose bad deeds outweigh his good ones will be condemned to Hell-fire. Islam is a precondition for the acceptance of any good deed.

There are minor and major signs of the Final Hour. Nearly all of the minor signs have appeared. They include the mission of the Prophet Muhammad ﷺ, swift passing of time and the competition of the shepherds in the erection of tall buildings, as well as the prevalence of liquor consumption, fornication and many other vices.

The major signs will include the advent of the Antichrist, an impostor who will claim to be god. He will traverse throughout the earth but will not be able to enter Makkah nor Al-Madinah. The descent of Jesus عليه السلام from heaven is a second major sign. He will kill the Antichrist, kill the swine and do other deeds. He will live for a certain period of time and the Muslims will perform his funeral prayer and bury him. A third is the emergence of Gog and Magog people, two large human nations who will devastate the earth, whom Allāh ﷻ will finally cause to die.

The last major sign signaling the end of all creatures and creations will be the rising of the sun from the west. The first blow of a horn will mark the end. All creatures will be raised to assemble for the Day of Reckoning beginning with the second blow. That Day will last for 50,000 years during which humans will remain standing, naked and uncircumcised, the way they were born. As a result, they will suffer greatly and will sink in their own perspiration each according to his evil deeds. Some will be sinking up to their ankles, some to their knees, some to their waists, some to their breasts, and yet some up to their mouths. None of the Messengers will be able to help his own people. But mankind will ask Muhammad ﷺ to intercede on their behalf after being turned down by the other gracious Messengers. He will intercede with Allāh ﷻ on their behalf so that the reckoning may begin. Allāh ﷻ will approve his intercession.

After the accounting, everyone will receive his record. Those who receive theirs with their right hands will prosper and be admitted to Paradise, while those who receive their record with their left hands, or from behind their backs, will be doomed to misery. A bridge, thinner than a whisker and sharper than a razor, will be set over the Hell. Every one must cross the bridge, some will be able to make it safely, while the rest will fall into Hell.

The Description of Paradise: Paradise, *Jannah* in Arabic, is the abode that Allāh ﷻ has prepared for believers. It holds means of everlasting bliss no eye has seen, no ear heard or human imagined. In it are pure female mates, rivers of milk, rivers of wine, rivers of pure honey and every kind of delicious fruit and meat. Its residents will not experience exhaustion, boredom or death.

The Description of Hell: Hell-fire is the abode Allāh ﷻ has prepared for infidels who deny Him and His Messengers. Its food is intolerantly bitter, and its drink is the pus exuding

from the skins of its inmates. Its depth is unfathomable. Infidels and the hypocrites will live in it forever.

Belief in the Divine Preordainment and Divine Decrees (*Qadâ'* and *Qadar*):

Doom (*Qadâ'*) is the general Decree of Allâh ﷻ that every human shall die, whereas a Divine Decree (*Qadar*) is a particular Decree of Allâh ﷻ, or the execution of *Qadâ'*, that certain person is to die at a particular time and place. Hence believing in this article entails believing that Allâh ﷻ has created everything and has foreordained its proper measure.

The Facets of *Qadar*:

1. Allâh ﷻ is well acquainted with everything taking place, and His Knowledge encompasses everything.
2. Allâh ﷻ has pre-assigned portions of everything in the Preserved Tablet.
3. Nothing takes place in the heavens or on the earth without the Will of Allâh ﷻ and His Wish. Whatever Allâh ﷻ wills, takes place and whatever He does not will, does not take place.
4. Allâh ﷻ is the Creator of all things. There is no other creator beside Him.

The Etiquette of Hygiene

Islamic injunctions deal with the personal as well as social life of a man to ensure his purity and cleanliness in his body, clothing, food, environment, behavior, manners, thoughts and intentions.

The etiquette of hygiene in Islam appears unique when it is compared with those of other religions. In Islam, hygiene is not considered a matter of personal discretion. Rather, the ablution (*Wudû'*) is a mandatory act of worship, a precondition for a ritual prayer. A Muslim has to offer at least five obligatory prayers every day with purity in his heart and mind and cleanliness in his body and clothes. The prayer is also to be offered with a pure intention, on a pure spot. One can easily understand the beneficial effects and results a Muslim can gain by the repetition of the act. It is also mandatory to have shower or bath, subsequent to sexual intercourse, after a menstrual period and on some other occasions.

Required in addition to these acts of hygiene, are washing the teeth to prevent tooth decay, gum disease and halitosis; clipping fingernails and toenails; trimming the mustache, as well as shaving the hair of the pubes and the armpits. All of these requirements prove that Islam not only deals with man's spiritual needs, but also with his physical health.

Women and the Family in Islam

Islam has honored women by charging them with the raising of future generations. Before Islam, a woman was treated as a household object, deprived of her rights to the point that the eldest son would even inherit his father's wives. Female infants used to be buried alive during the pre-Islamic era. Other cultures also used to consider women as less than human.

Not only does Islam honor women, but it also deems her equal to man in terms of accomplishments and requital. Allâh ﷻ has set piety, not sex, as a criterion of superiority. He says:

“O mankind, We have created you from male and female and made you people and tribes so that you might know each other. The most honorable with Allâh is the most pious among you.” (49:13)

Allâh ﷻ entitled her to own property and the right to dispose of it at her own discretion, as she knows she is responsible before Allâh ﷻ. Even if a wife is well-off, the duty of maintaining the family remains the husband's. He has no right to claim any of her property unless she gives whatever she wants to him, willingly. Moreover, Allâh ﷻ grants parents in general a grand status by commanding children to be kind to them saying:

“And your Lord has decreed that you should worship none but Him and be kind to parents. If one or both of them attain old age with you, never say to them a word of disgust nor reproach them, but address them with respectful words.” (17:23)

Allâh ﷻ has commanded that He Alone should be worshipped and with this command, commanded children to treat parents kindly. The Verse shows the honorable status of parents in Islam. The mother, however, deserves greater respect and kindness as shown by the following tradition:

A man asked Allâh's Messenger ﷺ, "Who deserves my kind company most?" He said, "Your mother." He further asked, "Then who?" He said, "Your mother," and he repeated the same question two more times, and the Prophet ﷺ gave the same answer. The fourth time he said, "Your father."

The dress code for Women

Among non-Muslims, the issue of a woman's clothing is controversial. The controversy arises from their ignorance of Islam and its principles. They assume that the Muslim woman is trapped in her home, deprived of her rights. They view the Muslim woman from the historical perspective of their own culture, in which woman has rebelled against its strictures and liberated herself from the shackles of the past. This is the rather ethnocentric thinking of non-Muslim women. This is due to the fact that Western women have neither in the past nor at present experienced the true sense of liberation.

From ancient times through the Middle Ages, the Renaissance and the Industrial Revolution to the present age of technology, they have moved from one form of slavery into another, of their own free will, thinking the latest stage is the ultimate liberation, when it is only slavery in a new disguise. They have out of their homes to elbow their way into the male crowd demanding equality, ignoring the fact that their physiques have certain limits and that they are endowed with certain functions for certain objectives. The

results can be seen clearly in the devastation of the Western family.

The woman's wearing of a veil in Islam is not a cultural custom, inherited from a more ancient culture or civilization. Rather, it is an institution commanded by the One Who created mankind. Due to His infinite wisdom, He enjoined it on women.

Both man and woman are created with sexual desires. Allâh ﷻ has laid down certain regulations and precautionary measures to curtail these desires and to guard each sex against all forms of illicit relations for the preservation of posterity and for the maintenance of a proper relationship between a man and a woman. The observance of those regulations and precautions will lead to the establishment of a healthy family and a healthy community.

Conclusion

Islam is the religion that Allâh ﷻ has chosen for mankind. He said:

**“The religion that is accepted by Allâh is Islam.”
(3:19)**

This means that the message is universal. Due to this fact, man does not need to develop or devise new laws to suit every age and life style. It is a way of life that affects every aspect of man's life, the social, and the political, the economic, etc. Islam has a solution to every problem regardless of its nature and gravity. It is a Divine message, which Allâh ﷻ chose Muhammad ﷺ to convey to mankind. To man, He also revealed the Qur'ân, His last Book which comprises an unalterable constitution.

Now that you have read this booklet and become more acquainted with the central principles of Islam, it is up to you to make the choice. Everyone is headed for the same worldly end, but the route one chooses determines the otherworldly destination.

Allâh ﷻ is so Merciful and far removed from injustice that He says:

**“We never punish until We have sent a Messenger.”
(17:15)**

Out of our concern for you, we have prepared for you this message.

Some Qur'ânic Verses about Islam

“This is the Book (the Qur’ân), whereof there is no doubt, a guidance to those who are *Al-Muttaqûn* [the pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)].” (2:2)

“Allâh has chosen the (true) religion, then die not except in the Faith of Islam (as Muslims).” (2:132)

“And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.” (3:85)

“This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion.” (5:3)

“Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, ‘We believe in some but reject others,’ and wish to adopt a way in between.” (4:50)

“It is He Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islam), to make it superior over all religions even though the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it).” (9:33)

“Is he whose breast Allâh has opened to Islam, so that he is in light from his Lord (as he who is a non-Muslim)? So, woe to those whose hearts are hardened against remembrance of Allâh! They are in

plain error!" (39:22)

"He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islam), that He may make it (Islam) superior to all religions. And All-Sufficient is Allâh as a Witness." (48:28)

"O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become *Al-Muttaqîn* (the pious)." (2:21)

"Who has made the earth a resting place for you, and the sky as a canopy, and sent water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped)." (2:22)

Some *Ahadith* about Islam

Narrated ‘Abdullâh bin ‘Amr رضى الله عنه: A man asked the Prophet ﷺ, “What qualities of Islam are good.” The Prophet replied, “To feed (others) and to greet those whom you know and those whom you do not know.” (*Al-Bukhâri, Hadith No. 11*)

Narrated Abu Sa‘îd Al-Khudrî رضى الله عنه: Allâh’s Messenger ﷺ said, “If a person embraces Islam sincerely, then Allâh shall forgive all his past sins, and after that starts the settlement of accounts; the reward of his good deeds will be ten times to seven hundred times for each good deed, and an evil deed will be recorded as it is unless Allâh forgives it.” (*Al-Bukhâri, Hadith No. 39*)

Narrated Abu Hurairah رضى الله عنه: Allâh’s Messenger ﷺ said, “Every child is born on *Fitrah* (true faith of Islamic Monotheism) but his parents convert him to Judaism, Christianity or Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?” Then Abu Hurairah رضى الله عنه recited the holy Verses: “Allâh’s *Fitrah* with which He has created mankind. No change let there be in *Khalqillâh* (i.e., the religion of Allâh that is the Straight Religion (Islam)).” (*Al-Bukhâri, Hadith No. 1359*)

Narrated Abû Huraira رضى الله عنه: Allâh’s Messenger ﷺ said, “All my followers will enter Paradise except those who refuse.” They said, “O Allâh’s Messenger! Who will refuse?” He said, “Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses.” (*Al-Bukhâri, Hadith No. 7280*)

Biblical Prophecy on the Advent of Muhammad ﷺ

John 14: 15-16—

“If you love me, keep my commandments. And I will pray the Father and He shall give you another Comforter that he may abide with you forever.”

John 15:26-27—

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.”

John 16:5-8—

“But now I go my way to Him that sent me and none of you asked me, ‘Whither goest thou?’ But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and approve righteousness and judgment.”

John 16:12-14—

“I have yet many things to say unto you, but you cannot bear them now. How be it when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and he shall shew it unto you.”

John 16:16—

“A little while and ye shall not see me: and again a little while, ye shall see me, because I go to the Father.”

[Muslim theologians have stated that the person who is described by Jesus to come after him – in the above verses – does not comply with any other person but Muhammad ﷺ the Messenger of Allah. This ‘person’ whom Jesus prophesied will come after him is called in the Bible ‘Parqaleeta.’ This word was deleted by later interpreters and translators and changed at times to ‘Spirit of Truth’, and at other times, to ‘Comforter’ and sometimes to ‘Holy Spirit’. The original word is Greek and its meaning is ‘one whom people praise exceedingly.’ The sense of the word is applicable to the word ‘Muhammad’ (in Arabic).]

